The Cloudie Clergie;

OR,

A Mourning Lecture

For our

Morning Lecturers;

Intended for

A weekly *Antidote* against the *Daily Infection* of those *London* Preachers, who *de die in diem* do corrupt the judgments of their seduced Auditors, against the Governours and Government of the Common-wealth of

ENGLAND:

Grounded upon received *Aphorismes*, Digested into *Chapters*; fit to be considered by those froward Chaplins that have been the *Quondam Beautefeus* against the late King of *England*; and are the present *Beadsmen* for the now King of

SCOTLAND.

The like whereof they may expect from week to week, while they abuse the Parliament and Army from day to day.

By a friend, who for their timous recovery doth

CRI IN HOPE.

[By John Price]

August 15. 1650.

London, Printed for *Henry Cripps*, and *Ledowick Lloyd*, and are to be sold in *Popes-head-Alley*.

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CHAP. I.

Of Just Power and Government.

JUst Government is Gods ordinance for mans good; and the kinds thereof are mans ordinance for Gods glory; to live without Government becomes beasts and not men; to live under the absolute arbitrement of any governor, is to make men become beasts; the rise of government or the *species* thereof is the peoples vote, [a] the rules thereof the peoples reason, and the end thereof the peoples safety; [b] all soveraignties are *virtually* the peoples, though *formally* their rulers; the majesty of magistracie is dispersst amongst the people, and contracted in their rulers, which is not conferred upon their magistrates to devest the people thereof; but the better to preserve the people therein; [c] neither hath the people right to wrong themselves by passing away that patrimony irreversibly, which was first given them to preserve them from slavery; the peoples power *not transferred*, is of little use, and of great danger, for the [illegible] will be every mans *Elem*, and each neighbor may prove a Syger each to other without control. the peoples power *so* transferred as that it should be irreversible, irrevocable, tempts the rulers into *Tyranny*, and the people into *slavery*; which if it hath been the *sin* of a former generation, should be the *sorrow* of this, and a just occasion to attend the providence of God in the use of means to a seasonable reduction to their primitive privileges; [d] the children being bound to repent and forsake, and not to persist in their fathers wickedness. God exalts no man for his own but other mens sakes; the greatest lords are the greatest servants, whose greatest glory is to be diligent conservators of the peoples liberties. God hath made rulers consorts of his dignity; *I have said you are Gods*, therefore they are not despicable; but *they shall die like men*, and therefore accomptible;

a *Omnis potestas fundata est in voluntate.*

b *Constitutio populi liberi constat in eo quod se constituit populus.*

c *Salus populi suprema lex.*

d *Magistratus est custos & administrator cõmunium bonorum non proprium.*

e *Eo modo quo quid constituitur, eodem modo & dissolvi potest.*

f Psalm. 82. 6. 10. 1. [illegible]

4. tible; God is as full of *goodness* as *greatness*; of *mercy* as *majesty*; of *grace* as *glory*: when men are as *good* as *great*, they render themselves like God; not onely *honorable* but *amiable*; the glory of greatness is goodness, which (being commensurably mingled together in rulers) renders their precepts preswasives to obedience; majesty alone terrifies; and a simple potentiality by divine permission may be in Sathan; love constrains; and the *vine* may better compel in government then the *Bramble* command; and natural ingenuity makes men willing rather to be slaves to love then servants to meer power. *So endeth the first Chapter.*

Application.

Is just government Gods ordinance, and that for mans good? and are the kinds thereof mans ordinance, and that for Gods glory? These principles thus connext, may serve as a bundle of rods for the backs of those fools; who (like the unjust judge) neither fear God, nor regard man, but by their pettish pens and unruly tongues, in Sermons, in prayers, *&c.* do (as much as in them lies) cast the reins of government upon the necks of the people, suffering them to run without controle to the Devil (if they will) intimating unto them that they are not obliged to the present government, and by consequence at least, *pro tempore*, to none at all, there being no other government *in actu exercito* but onely that that is now established; and is not this the practise of severall of our morning preachers, whose early supplications to the God of heaven are little better then envious ventilations of their distempered minds against his Vice-gerents on earth, and whose morning Sermons *de die in diem* are little other then nauseous vomitions and fervent ebullitions of their restless thoughts against our present rulers, who (it seems with *Solomons* wicked men) cannot sleep except they have conceived some mischief against them; and whose sleep is taken away by their pillow meditations how they may rise in the morning & manage the matter so in the Pulpit, that they may cause some to fall into the like contempt; who make no other mention of our governors in prayer & Sermons before the Lord in the assemblies of his people, then such as Sathan did against *Job*, accusing them, and enviously repining and complaining of that *hedge* of

Tolle periclli, & vaga prosiliet frænis natura remotis.

Job, 1. 10.

of protection which God hath *made about their house, and about all that they have on every side,* that *he hath blessed the works of their hands, and that their substance is increased in the land*; most sollicitously pleading with God that he would put forth his hand against them, and touch all that they have with his finger of his displeasure, and pull them down and raise up their enemies (whom they have displaced) in their room, who do so principle their people against authority, as if their education was in the Scholes of those whose Religion is rebellion, and whose faith is faction, who (to establish the holy chair and themselves therein) hold it not only lawfull but meritorious to sacrifice the peace and tranquillity of whole Commonwealths, yea and the very lives of our governors to the service of their distempered passions and discontents; if they fast, it is for strife and debate, pretending a sacrifice unto God, and to worship him, but designing nothing more then (as *Herod* in his pretence of worshing Christ sought his ruine) to destroy this young Commonwealth whilst it is in its swadling cloths; or as *Baalam* did in multiplying his sacrifices, from hill to hill, so these from Pulpit to Pulpit presuming they shall bless the Lord by cursing his people, making their fasts from day to day in publike, in private, with pretence of much zeal for the glory of God, for no other purpose then as *Jezebal* did, the end whereof is to set *Naboth* on high in the sight of the people, *viz.* the Parliament and Army, to procure the sons of *Belial*, the rude multitude, falsly to charge them for blaspheming God by toleration of error, heresie, blasphemy, *&c.* that so they may rise up and stone them, and take away their Vineyard, their present Authority which the Lord forbids them to part with all. If they pray, instead of making supplication for those that are in Authority over them, that under them they may live a peaceable and quiet life in all godlines and honesty, which favor they more fully enjoy without the least controul (except for disturbing the publike peace) then ever under any former authority; they either make not the least mention of them, or else so stir up the people against them by Malignant false scandolus and base reflection of dishonor upon them, that have been little other then even bloody beatenews to another war. But let us hear their objections, and return them answers.

Object. *It is true, Just Government is Gods Ordinance for mans good; and the kinder thereof Mans Ordinance for Gods glory; But can that Government be just that is procured by unjust ways? Potentiality is not Authority. If* Jack Straw, *or* Wat Tiler, Nol Crumwell, *and* Tom Pride *should by force of Armes pull down our lawfull Magistrates, and sett up themselves, and rule us with rods of iron, their glittering swords: is this just Government? must We obey? will not Our Submission argue our Concession to all that they have done? And shall not we by our post Act partake of their sin, and so of their curse?*

First, we answer; though we grant the Government was altered by force of arms, and that comparatively, by a small party of the Nation; yet *rebus sic stantibus*, and *consideratis considerandis*, they had a very sufficient warrant for what they did; For First, They had authority; Secondly, They had equity; Thirdly, they had an opportunity for their action. The reason is plain, *viz.* because they onely adhered unto their trust; and the rest of their fellow Commissioners, which with them were the Trustees of the Commonwealth, did plainly, treacherously, and basely, contrary to their trusts, their Votes, Covenants, promises and resolutions, decline the peace and interest of the Nation, endeavouring to patch up a peace with the late King upon such Terms, which being acquiesced in, would, and that in the then judgement of the very *Scots*, *destroy the very ends* of all their former proceedings; yea, betook themselves unto such a course by treating with the late King which (according to their own Declaration when there was not the least shadow of restraint upon them) they profest they could not in conscience do, except they were *resolved before hand to treat away all that they fought for, and to be treated out of all that they could not be fought out of*, yea, which course if they should take, they declared they should *draw the whole guilt of all the blood that was shed in the three Nations upon themselves*, and not onely so, but do that which they declared would tend to *the apparent destruction of the persons which have engaged, and the ends for which they did engage in the late wars*; and hereupon did resolve and order, that they would make no more Addresses unto the late King, Prohibiting all others upon penalty of High Treason, not to make breach of that order; That they would receive no Message from him, enjoy-

Decla. 4 Mar. 1647. in answer to the papers of the *Scotch* Commissioners.

joyning. That no person whatsoever should presume to receive or bring any Message from him, to either or both Houses of Parliament, or to any other person, and yet after all this, to the amazement of all men, let there be guilt of bloud, or no guilt: let the persons formerly engaged in the wars, and the ends of such engagements be destroyed or not destroyed, so they could shift for themselves, without regard had either to God or man, they treat with the King, and by the assistance of the tumultuous Citizens, insurrecting Counties, adjacent and remote in *Wales*, the revolting Navy and the base *Scot* invading the Nation, were like to reduce us to more intolerable bondage and slavery then ever was known in this land, and to make us more perfect Vassals then any are in Turkie; and was it not high time that such treacherous, if not traiterous persons as these were, should be pluck't away even by head and ears that should thus ruine their Country, and betray their trust? Do we not well remember how the Bels did ring changes at *Westminster* while these were among them? how did they wheel and reel, advance and retreat, go forward and backward, do and undo, say and unsay, vote and unvote, order and disorder, that the then Kingdom did so shuffle and shiver, so tremble and stagger, as if it would have run into the old *Iohu* and *bohu* of confusion and annihilation, and the poor Inhabitants of the Nation knew not what to do, nor where to fix? If they clos'd with the King, beware sequestration; if they joyned with the Parliament, beware desolation; if they cleaved to the Army, the City did frown; if they stuck to the City, the Army must down. This day, Be it ordained by the Lords and Commons assembled in Parliament, that such and such persons be sequestred for malignancy, for raising up the people by the Commission of Array against the Parliament of *England*. The next day, Be it ordained by the authority aforesaid, That the said such & such persons be the Deputy Lieutenants for such & such Counties; one day, These are straightly to charge and command you to take into your safe custody the bodies of such and such persons impeached of high treason, and this shall be your Warrant; the next day, These are straightly to charge and command you to releale and set free the persons aforesaid, and this shall be your Warrant. Yesterday, Be it Ordered by the Authority of this House, That such and such persons be made uncapable to sit as members in this House during this present Parliament;

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ament; to day, Ordered by the authority aforesaid, that the Members aforesaid be admitted to sit as Members of this House. Yesterday, Resolved upon the question, That it is not fit or safe for the Kingdom that a personall Treaty be admitted with the King untill satisfaction and security be given for the bloud that hath been shed by his Commissions & commands; To day, Resolved upon the question, That there shal be a personal treaty with the King; Notwithstanding no such satisfaction nor security given as aforesaid; Yesterday, Be it Declared, That his Majesty contrary to his trust, Oath at Coronation, &c. hath raised and levied a bloudy and unnaturall War, against his loving, and loyal Subjects, the Parliament of *England*; To day, Ordered, That his Majestie come with freedom, honor and safety to one of his Houses, at such a distance from *London*, upon his royal word, and verball promise, That he shall sign such and such Bils, &c. Yesterday, Be it ordered by the Lords and Commons in Parliament assembled, That such and such persons be Commissioners for the Militia of the City of *London* for such a time; To day again, Be it ordained by the authority aforesaid, That the former persons be no more Commissioners for the Militia of the said City; but that such and such, formerly displaced, be restored again; Yesterday, *Exit West* from being any longer Lieut. of the Tower, & enter *Titchburn*; to day *exit Titchburn*, and enter *West* into his place again; was there ever seen such crossings, such shiftings & shufflings, such Yeas and Noes, such Noes and Yeas in a Parliament before, was it ever like that a Parliament so constituted, so uncertain, tottering, staggering, so fast and loose, so up and down, would ever accommodate the interest of this Nation as the case stood? Nay, did not all men see that these treacherous Members were ready to deliver all up into the hands of him that would quickly ruine and destroy us for our adherence even unto them? so that it was high time for those that were faithful amongst them to consult how they might though by force of Arms, separate these false-hearted men from those that would still keep firm to their profest principles, of preservation of the peace and just liberty of this Nation? and if it was just to oppose the King, and his Lords and Commons, and that by force of Arms, that would have ruin'd us, out of the House in the open field: it is as lawfull to drve away, and that by force of Arms too, those that did endeavour likewise to destroy us by a Law, the

Houses

Houses of Parliament, the common safety of the people being the supreame and soveraign end both of Parliament and Armies; by all this it appears that they had authority, *rebus sic stantibus*, to do what they have; They are a rightfull authority, being those that were chosen by the people, and did adhere unto the ends of their first Election, when the test did not.

Secondly that they had sufficient *reason* for the altering of the Government they have declared; and because the reason thereof is not impleaded, but the Authority, therefore I shall wave that.

Thirdly, they had an opportunity hereunto by the power of the Army, as you very well know, for the thing was done, and they had been unfaithful in their trust, having such a means at hand to save the Nation, had they not made use thereof accordingly; so that you see the grounds why we cannot grant that the present authority did come by their authority by unjust means, though they got it by force of arms, and that against the consent of the major vote of the Parliament; for here were votes against votes, the former contrary to the latter, those importing the peoples good, these their hurt, those made when the Parliament was free, these when they were under new fears of bringing in the late King by force of arms; those votes backt with reason and arguments * certified by the Parliament to the whole Nation; these grounded upon pleasure. We know that a Parliament may vote and revoke, and revote again and again, order, unorder, and reorder, ordain, repeal, and reordain, the same things over and over, all conducing in their best apprehensions to common safety and faithfulness to their trust, may require them so to do, because it is the end, *viz.* common safety, and not the means, *viz.* their Votes, Orders, Ordinances &c that must prostrate them; and as the case may stand, we may be bound in conscience to submit thereunto; but when they have prepossessed our reason and judgement not by bare votes, orders, and ordinances, but by strong and effectuall reasons and arguments against treating with the then King, as *bringing upon them (and consequently the whole Nation) all the bloud that hath been shed in these wars, yea, as plucking up the foundation of ever setling a peace with him which should be just and sure: yea, that it tended to the apparent destruction of the persons which have engaged, and lost of the ends for which both the Nations of* England *and* Scotland *did engage in these wars*, ren-

* *Feb* 11. 1647.

Decl. of the 4 of *March*, 1647 *p.* 24.

dring

dring themselves thereby (according to their own Declaration) *base and dishonorable, being in that condition as they were in to treat under the Gallows: to treat as traitors, their cause being not justified, nor the Declarations against them as rebels recalled*; yea, and *Fools* too, *being possest of the Sword according to their right not to secure it to themselves and posterity, before they treated of any thing, that neither they nor their posterity might be put to play another bloody game for the same thing*: when we say, they themselves did thus prepossess our judgements, should those of them that did stil remain faithfull unto the Nation, suffer the rest (because the major vote) having an opportunity in their hands thus to ruine themselves and friends, and must the people submit unto such votes so conducing, because the major part turn base and dishonorable; yea, fools, and take upon them the guilt of traitors; must the minor part of a contrary mind be concluded, and not hinder and prevent such things if they can? Can a Parliament vote down their own reasons and arguments which they have argued up in the minds and judgements of others? doubtless the people ought to acquiesce rather in those votes enforced by reason then in those contrary Votes evidenced meerly by voting; there they have their reason, here their will. Can we think that it is the duty of the Army, or others in Parliament, or out of Parliament, to content themselves with, and to submit unto the meer wil and pleasure of the Parliament in such things as according to their own judgements and reasons, yea, and according to the argued, demonstrated grounds and principles of reason of those very persons that (after without shewing any reason for what they did) decline the same, that in such a case they should submit, having an effectuall opportunity (a well resolved power and strength) to prevent the same? No surely. They that told us that a Kingdom must not be ruin'd at the meer will and pleasure of a King, have taught us to infer the like touching the meer will and pleasure of a Parliament; if it be not *salus Regis*, it cannot be *voluntas Parliamenti*, but *salus Populi*, that is the supream law; surely he that did never appoint that the lives of millions of men should be prostrated to the meer arbitrary will and pleasure of a King, did never ordain that they should be thus subjected to the reasonless vote of a Parliament; but if a King should rise up against a people to enforce his pleasure upon them by the sword to their apparent destruction, the people may rise up in Arms and resist him (for so

Ibid.

so you Ministers have instructed the Nation) will it not then follow, that if a Parliament should do the like by a Vote, that in such a case the like resistance is alike lawful? neither will it here avail to say, *who shall judge?* For it is already answered, that the Parliament themselves did judge and determine the matter, and that not simply by bare Votes, but by many reasons, and a very large Declaration was published by them, importing their many reasons to the satisfaction of the people therein; and therefore if a Parliaments reason, according to common principles shal rise up against a Parliaments Votes impugning the same, especially when the life or death of a Nation, or the honest party thereof is concerned therein, it behoves the people to rise up, and joyn with their reasons to oppose their Votes; so that you see why we cannot grant that the present authority had no authority for what they did, though a *Minor* party of that authority chosen by the people; which is the first Answer to the first part of your Objection. *Febru.* 22. 1647.

Secondly, though it should be granted that those that are in present authority did unlawfully usurpe their authority: wil it therefore follow that their authority it self is unlawful, and that it is unlawful to obey it, in lawful things? what will be the consequences of such an inference? Surely there is a distinction to be made between lawful authority, and the persons therein, and the means whereby they were invested therein; if their authority was unlawful because acquired by force of Arms, contrary to the vote of those that had it lawfully invested in them; where shall we finde a lawful authority in the world, when generally, if not universally all the parts of the world in respect of their Governors are so ruled, *viz.* by force? would you in a sober grave Christian and dispassionate maner consult with the holy Scriptures, you cannot but know how that many Kings of *Israel* and *Judah* under the old Testament did (in regard of their right from man) acquire their Governments by force and power; you know well how *Jeroboam* (by the advantage of the distemper of the ten Tribes raised by the tyrannical threatnings of *Reboboam*, That his little finger should be thicker then his fathers loyns, and that he would turn his fathers Whips into Scorpions, just as the last King did multiply Oppressions and cruelties upon the Nation above what his father did) did joyn himself with the ten Tribes; and the said Tribes having killed *Adoram* (with stones) 1 Kings 12.

being sent by *Rehoboam* to punish them, took the said *Jeroboam* and made him King by force of arms, and so alienated the Crown from the house of *David*, and there was a deadly feude always after between *Rehoboam* and *Jeroboam* (as is now between the Royallists and Parliamenteers) in their Successors: and yet we finde not that God was displeased, either with the men of *Israel*, or the men of *Judah* for their obedience to their respective
2 Kings 15. Kings: Afterward *Baasha*, the son of *Ahiah*, raiseth war against *Nadab*, the son of *Jeroboam*, and kild him, & got the Crown himself and raigned in his stead; after *Baasha* his death *Elah* his son raigned in his stead, and his servant *Zimri* kills him, and got the Crown in his stead; in his time *Omri* by the power of the sword still gets the
2 Kings 16. Crown, and forceth *Zimri* desperately to burne himself; after this the Kingdom of *Israel* was divided; one half of the people take
Ibid. *Tibni* the son of *Ginah* and make him King: the other half followed *Omri*, and then they tried who had the longest sword still, and at last *Tibni*, and his party being foiled, *Omri* got all, and raigned alone; after *Omri* *Ahab* his son raigned in his stead; *Ahab* he takes a wicked Idolatrous *Jezabel* (as the late King of *England* did in the like case) to be his Queen, she prevails with him (as the case still runs parallel) to rear up Altars for the service of *Baal*, (as he did in *Somerset-House*, and elsewhere upon the like account) multiplying Idolatrous worship and service above his Predecessors; then the Prophets of the Lord lifted up their voices against him for his wickedness, (as you know the faithful Ministers did against the late King, you your selves being some of them that did so) whom he imprisone and persecutes with a perfect hatred (as you very well know the said late King of *England* did abominate from his heart all Puritan Preachers, which was one of his Characters in all mens mouthes;) well; abundance of mischief did this wicked *Jezabel* the Queen work in *Israel*, especially against the faithful Prophets of the Lord, for their opposition of her Priests; at last *Ahab* following the counsels of his false prophets, contrary to the advice of the faithful Prophets of the Lord, lost his life at *Ramoth Gilead* (as the late King did his head at *White-Hall*;) the time would fail to run through all instances of the Kings of *Israel* and *Judah* in this kinde. If you look into the new Testament, you know that Christ was born when the Scepter was got by force of Arms from *Israel* and

Judah,

Judah, who were subject to the *Romans*, and paid tribute to *Cesar*, *Augustus Cesar* being their Emperor; *Herod* the son of *Antipater* had the honor of being the Governor of the *Jews*, who had the honorable name of King bestowed upon him by the said *Augustus Cesar*, which title (as *Josephus* records) was ratified by the Senate of *Rome*; yet to signifie that all was at the pleasure of the said *Augustus Cesar*, he commands a tax to be levied upon all the *Jews*, and upon all his dominions, as appears in the holy Scriptures, and he exacts tribute from all the *Israelites*, as he did by his Officers from Christ himself, who came to *Peter* (thinking its like to intrap his Master) and asked him, What say, *Doth not your Master pay tribute* Sir? Why, *yes*, Sir, saith *Peter*, he doth; and it is observeable that Christ reasons with *Peter* upon this argument, *viz.* that they of right ought to be free, and that it was usurpation, and by meer force and power of the said Emperor that it was exacted; we are children *Peter*, and indeed of right we are free; nevertheless *Peter*, it is but a civil thing, take such a course for so much money; and when thou hast it, *give it* for us both; let the books be crost, let it be discharged; and the false lying *Jews* when they falsly accused him, said of him, thinking if any thing would hang him, that would do it; *This fellow* (say they of the Lord Jesus) *we found perverting the Nation*: *viz.* of the Jews, *and forbidding to pay tribute to Cesar*; which was a most false and scandalous accusation, for he himself did pay tribute (as you see before) you see Christ himself and his disciples did yield obedience, and that without any scruple in things lawful unto that authority that was acquired by meer force of Arms. Again, you know, that after Christ, the Apostles lived under the same usurpation by the *Roman* Emperors, maintained by force; yet you know, how that they did not onely themselves subject, but left their minds in this behalf in holy Writ, exhorting the Churches whom they had planted to subject unto them in lawful things; and that not onely *Paul* teacheth the believing *Roman* subjection, of whom it may be replyed, that the *Roman* Emperors were their own proper Governors; but the same *Paul* instructeth *Timothy* also to lay down rules for all the Churches of Christ whatsoever touching their deportment in their Assemblies, in reference to their Rulers, never questioning how they came into this authority, *viz.* That they should *pray for Kings, and for all that are in Authority*,

Tim. 2. 1.

Luke 2. 1.

Matt. 17. 24, 25.

Luke 23. 2.

Rom. 13.

1 Tim. 2.1. 2,3.

that under them they may lead a peaceable and quiet life, in all godlinesse and honesty, affirming it to *be both good and acceptable in the sight of God*; this was their judgement, that if so be they could *live a peaceable and quiet life* under their rulers *in all godlinesse and honesty*, such rulers should not onely be submitted unto, but earnestly prayed for, that God would blesse them and prosper them. Why then should you hesitate in your yeilding obedience to the present Governours? cannot you *live under them a peaceable and quiet life in all godlinesse and honesty*? What hinders you? had you ever such freedom (speak your own consciences) under any government or governours before? what strains of Idolatry, what ceremonies are imposed upon you? May you not preach and pray, and pray and preach, and that not onely in private but in publique as oft as you will (provided you disturbe not the civil peace of the Nation) and may you not do this not only by the *toleration* and *connivance*, but by the *approbation* and *countenance* of those that are in authority? and let any history produce when you or the rest of the people of God had the like liberty, and respects from the Rulers of *England* before, yea, and let any history produce instances of the like ingratitude, scorne and contempt cast upon the ruling powers, especially from the grand professors of the Ministers of the Gospel as your selves are, bedashing them with the blood of the King, and the imputation of murderers from day to day, scorning all their Commands, Acts, Orders, though requiring things at your hands in themselves agreeable to your profest principles and practises, when they command you to fast and pray for success against your known and avowed enemies, yea the very * Rebels in *Ireland*, you will not; when they command you to give thanks for success against them, you pine and mourn and murmur, and will not give thanks, to the very amazement of all that know you, behaving your selves in your prayers in your Sermons, after such a froward, peevish, childish manner, as if you had been the sons of the Prophet *Jonah*, begotten by him in his angry fits; never did such *Jonasses* of spirit appear in so many professors of the Ministry in this Nation, nay, do you not pray against the present Governors, preach against them, work all underhand mischiefs against them, tamper in the Parliament, in the City, in the Army (procuring their beheading, that so the body of it might fall to the ground) and all if it were possible

* You may expect another Lecture upon that subject only.

to

to put them from their seats of government? surely Christ Jesus and his Apostles (whose Ministers and Successors you profess your selves to be) were of another spirit; again, the time would fail if we should insist but upon the tythes of those instances of Governours, both in our own, and other Countries, who got the Government by meer power, and of all the people of God that did always obey them in lawfull things; and whereas the Covenant is pleaded by you for your justification in this behalf; though enough and enough is answered to this kind, that shift of Covenant and plea of Covenant being indeed almost worn out, it is most notoriously known that that very Covenant was founded and grounded in a quite contrary sense to what you now urge it, *viz.* to justifie your taking up arms against him that had lawfull authority over you, though he did not use it lawfully, as you all very well know; and why may not others plead Covenant in the like case? if you will but a little consider the exhortation of the Assembly of Divines to the taking of the Solemn League and Covenant, Ordered by the House of Commons the ninth of *Feb.* 1643. to be printed and published; you shall see that this very Covenant was founded in that which now you call usurpation in the Parliament, *viz.* a Covenanted resolution of fighting against the King, and his Lords and Commons (be they either the major or minor part of the Parliament, it matters not) that contrary to their trust, did imbondage and inslave the people, and indeavored the same; and this practise justified in an instance brought in by the said Assembly of Divines in these words, *neither hath this practice or doctrine, viz.* of joyning by force of arms against undeserving Governors *been deemed seditious or unwarrantable by the Princes that have sate upon the* English *Throne, but justified and defended by Queen* Elizabeth *of blessed memory, with the expence of much treasure, and blood in the United Provinces of* Netherland, *not only without but against the unjust violence of* Philip *of* Spain; *King* James *followed her steps, so far as to approve of their union, and to enter into a league with them as free States. Which is continued by his Majesty now raigning unto this day* (speaking of the late King) *who both by his expedition for the relief of* Rochel *in* France, *and his strict confederacie with the Prince of* Orange, *and the* States General, *notwithstanding all the importunity of* Spain *to the contrary, hath set to his Seal, that all that hath been*

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done by his Royal Ancestors, in maintenance of those who had so engaged and combined themselves, was just and warrantable; and what had become of the Religion, Laws, and Liberties of our sister Nation of Scotland, had they not entred into such a Solemn League and Covenant (or if you will Engagement) at the beginning of the late troubles there? but inter omnium to give you one instance more of your own party, we hope that will be authentique with you (and that is of the *Scots* (of happy memory, if your memories will serve you but for two or three years together) who you know when that the major part of the Parliament of *Scotland* did Vote the sending into this Nation and against the same, an Army under Duke *Hamilton* contrary unto all their former Vows, Treaties, Covenants *&c.* (as the major part of the *English* Parliament did Vote a Treaty with the late King contrary to their former resolutions, Votes, Orders, to the hazard of incurring the guilt of all the blood and loss of the ends of the late war) yet you know a minor party did oppose them, and by their own strength & the aide of the now Lord Generall, whom they indeed have required most (what shall we say?) *Scot*-like, did depose the said major part of the said Parliament (as the now governing party did here in *England*) & by the said power and force, were themselves established in the room thereof (as the example still runs parallel here) and yet did you not approve of them, pray for them, bless God for their happy success against their enemies? can you imagine men so thick-skuld so stupified as not to observe your partiality? or have you a dispensation to make election and reprobation of actions of the self same nature, disposition, circumstances, tendencies, and to reward them in some with honor and glory: and in others with shame and contempt? to say unto some men, for these actions, well done you blessed of the Lord: and unto others for the like (every way the like) go ye cursed, receive a portion prepared for truce-breakers, Covenant-breakers, usurpers of Authority: or can you make the same things good and evill, light and darkness, lawfull and unlawfull, and that in the very self same respects, references, and relations? was it lawfull for the *Hollanders*, and the *Netherlanders*, and the Scots by force of Arms to remove their governors upon presumed just reasons: and not for the *English* to do the like, having as much, if not seven-fold more reason then these had so to do? Or is it lawful for the subjects in the

the forenamed places to obey their governors established by meer force and power; and not for the *English* to obey their governors in lawfull things, because so established?

In the third place, have you not *protection* by this government? and doth not *protection* oblige unto *subjection* in lawfull things? is it not such a peice of inhumanity, as is not to be mentioned, but with utter abhorrency, *viz.* for a man to seek to *destroy* that which *preserveth* him? is it not *Judas* like to betray those in Authority into the hands of the rude multitude (as he did his Lord) who through much difficulty and hardship endeavor to save and preserve you? did not you as well as others (nay were not you the leaders of others who did) but as yesterday, *Spread your garments and Palm Branches* before those in Authority who (contrary to the commands of the late King, his party of Lords and Commons) did adhere unto the common interest of the people, and those that would not joyn with him, by whom you have been protected every since, and cry'd out unto them *Hosanna, Hosanna*; and shall you not only now in your own persons oppose them, but still be leaders of the people and rude multitude, to withstand them, crying out in your Pulpits in effect *crucifie them, crucifie them*? doth not your non *submission*, unto our governors in lawfull things disoblige them unto your *protection*? non *submission* in such cases renders you no *subjects*, but *enemies*, no *friends*, but *foes*; and is it policy for a State to protect their enemies, and that in their work of generation and multiplying their parties by Sermons and prayers calculated for that purpose?

Fourthly, You do not only receive the benefit of Protection, but also You claim the benefit of Provision established by our present Rulers in all cases of self-accommodation; And is not this likewise an *obligement* unto *acknowledgment* and subjection? If any of you be injured or wronged, you fly to the Law, and the present ministers of justice under our present Rulers for relief and satisfaction; if it be but in case of non-payment of Tythe or any thing else, without hesitancy you will seek a remedy from our present Rulers: Is it equitable or just that you should have the benefit and interest of the present Government in all matters accommodatious; and your selves be lawless and not at all commanded in lawfull things? surely the provision of peace, of right, &c. which the law makes, is

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for the subject, and not for the opposite; or is this *ingenuity* becoming the Ministers of the Gospell to render *evil* for *good*, *cursing* for *blessing*, to give *Vinegar and gall* for *milk and honey*? I mean trouble, ruine, and destruction unto our present governors for that peace, plenty, and preservation which through Gods mercy you enjoy under them.

Fifthly, if you who are the *teachers of the people* may take liberty of casting behind your backs the lawfull commands of our present authority, why may not all others do the like? and if so, then should we have no government at all (as the case stands) and would not this publique *liberty* be publique *licentiousnesse* would not every mans *lust* be every mans *law*, and every neighbor prove a tyger each to other? and would not such liberty quickly prove the greatest slaverywhen the lawless multitude shall command all? what would become of *your order* and men of your *function* in this case, suppose you should charm up among the common people a spirit of scorn and contempt upon our governors, and prevail with them to rise up as one man against them, and so wrest the government out of their hands and cut their throats (for thats the English of your insinuations)? do you suppose that you can charm them into a reverential and awful respect of your cloth, and that while they cry out concerning our present governors *crucifie them, crucifie them*, they will in an awful manner (as the giddy men of *Naples* to *Massileano*) observe your nod, obey your commands, go when you bid them go, and come when you bid them come, and fall down before the Presbyterian Clergy, saying, *Hail masters and worship you*? be not deceived; though you think happily that you will for the present make use of the Malignant and Royall Party to lift up Presbytery and intend to make them *hewers of wood and drawers of water* unto you and your party; yet had you but your eyes in your head, you should quickly perceive that *rebus mutatis de vobis fabula narrabitur*, and the *Revenge of blood* should as severely be taken from your party as you now happily expect from another party; were it not better we should have *any* government then *none at all*? that of the great Turk, then of the rabble rout? will not mens *wants* be measured by their *wils* and their *appetites* be their *purveyors*? Distracted irregularity is the consequence of Anarchy, and such licentious liberty the greatest tyranny; well, though you rather chuse the hazards

Tolle periculum--& vaga profiliet frænis natura remotis.

ards of more bloody fierce and cruel wars, and take pleasure in trumpeting up the people hereunto by your preachments, and letters, and tamperings, then obey the present Government in lawfull things; Yet how you will be able to stand before the Lord, *when he maketh inquisition for blood*, let God and your own consciences secretly debate and determine.

To shut up all, let the response of your consciences in three questions, witness your designs in the presence of the Lord.

First, whether if the great Turk had made war with this Nation, and by force of Arms destroyed the late King, altered the government, established Mahumetisme onely for the people of his own Nation, set up himself as supreme onely in things civil, but should have made a Law that the Christians of the Presbyterian way and Government onely (and no others) should be tolerated in their serving of God according to their judgements, and enjoy their houses, lands, and estates; no man upon pain of death should kill them or rob them, that they should meet as often as they pleased in publike or private, and exercise themselves in the worship of God, no man daring to molest them: provided alwaies they should subscribe an Engagement never to interrupt the publike peace nor raise up the people against them, but that they should promise to obey them in all civill and lawfull things not violating their profest principles, &c. whether in such a case you would not willingly and gladly subscribe that engagement and exhort others to do the like, and bless God with all your hearts for such mercy, and favor shewed unto you, yea and pray for their preservation, and rather desire the Lord to reward their kindness for that grace, by preserving them, and converting them unto himself, then to preach and pray, and write, and tamper, and strive, and struggle to ruine and destroy them as you now do our present Governors?

Secondly, Whether if this present Parliament (thus constituted, every way thus acting as they do and have done) had by the joynt concurrence and unanimous assistance of our present Army, lifted up Presbyterie according to your own orders and prescriptions, subjecting all men within their jurisdiction to the same, suppressing (as you should direct them) all those dissenting brethren or others whom you now call Hereticks, Sectaries, &c. whether in such a case you would not have prayed for them, and preacht them up as the

great repairers of *Sion* and builders of the house of God, like *Davids*, the *Solomons*, the *Zerubbabels* of our Age, the Nursing fathers of the Church of God; whether you would not have cursed all those that cursed them, and blessed those that blessed them: whether you would not have represented their act of justice upon the late King as the most glorious piece of justice that ever was acted upon the face of the earth, and the return of the many prayers oft put up by you, *That God would return your prayers upon his heart or upon his head?* That his execution was nothing else but the fulfilling of the many promises made of old touching the honor of his Saints in the latter dayes, that they should binde Kings in Chains and Nobles in fetters of Iron; that they were the *Gideons*, the *Joshuahs*, the *Calebs* of *Israel*, that pull down the pride of Princes, and cause the feet of his Saints to tread upon the necks of Kings, &c. and whether in case any party in this Nation, or from other Countries should have combined against the Governors of the Nation thus acting for you, you would not have exhorted all men upon pain of heavy curse, to come out and help the Lord against the mighty, &c.

Thirdly, whether in case you your selves had the same power over your dissenting brethren as they have over you; and that your party did sit upon the high places of Government in the Commonwealth, you would thus suffer them openly to pray against you, to preach against you, scorn your commands, orders and ordinances; to stir up the people by all possible means in City, in Country and elsewhere, and all this while treat them kindly, continue them their liberties, protect them from violence, give them an equall share of all the priviledges and Government of the Law, &c.

The Lord (the righteous Judge of Heaven and Earth) judge between you and us in these things.

FINIS.